

TU
80
Zp
no. 22

ADDRESSES

AT THE INAUGURATION

OF

REV. WILLIAM C. CATTELL, D.D.,

AS

PRESIDENT OF LAFAYETTE COLLEGE,

EASTON, PENNSYLVANIA,

JULY 26, 1864.

IBR

PUBLISHED BY ORDER OF THE BOARD OF TRUSTEES.

THE LIBRARY
UNION THEOLOGICAL SEMINARY
Richmond, Virginia 23271

TU
80
Zp
Box 2
no. 8

PHILADELPHIA:
WILLIAM S. & ALFRED MARTIEN,
No. 606 CHESTNUT STREET.
1864

Richardson, Virginia
1910

The Inaguration exercises took place in the College Chapel, Tuesday afternoon, July 26, 1864, in the presence of the Trustees, the Faculty and Students of the College, and a number of the members of Synod, Alumni, citizens of Easton, and other friends of the Institution.

The Rev. Dr. HAND of Greenwich, N. J., opened the exercises with prayer, after which the Hon. JAMES POLLOCK, President of the Board of Trustees, delivered the following

INTRODUCTORY ADDRESS.

LADIES AND GENTLEMEN:—As President of the Board of Trustees, I have a very pleasant duty to perform on this occasion—to formally induct into office the President elect of Lafayette College.

Permit me to congratulate you upon the auspicious circumstances under which we meet. Heretofore, this College, located in one of the most beautiful and fertile regions of our State, under the care and control of a venerable Synod of the Presbyterian Church, and with a patronage that should command success, has exhibited symptoms of premature decay—its very existence has been a series of struggles for life. With all its natural advantages—with all the talents and learning which have distinguished its Professors, it has not realized the expectations of its friends and founders. Causes, deeply to be regret-

ted, local and personal, have prevented the consummation of their desires—the realization of the hopes of the generous and patriotic men who planted and nurtured this Institution.

But the hour of darkness and gloom has passed—and to-day, within her walls all is harmony and peace; and at this hour, in analogy with nature now robed in sunshine, and smiling after the storm, the light of a genial sun pouring down upon us through the riven and scattered clouds, Lafayette College stands revealed in the light of returning prosperity, and all without betokens favor, success, and triumph!

We have met to-day to witness the inauguration of one well known and appreciated by you all: and who has been honored by a most happy, cordial, and unanimous election by the Synod and Board of Trustees. We present him to you as the scholar and the man—the highest style of man—the Christian gentleman; and one who combines, in a remarkable degree, the quiet dignity of the Christian minister, the accomplishments of the scholar, and the no less important qualifications of an administrative officer.

But before the formal transfer to him of his Presidential authority, permit a few general remarks appropriate to the occasion.

We have assembled to inaugurate the President of a Literary Institution. What theme, then, more appropriate than education? The primary idea of

education is development of mind, morals, and manners. It comprehends the entire series of instruction and discipline that strengthens the intellect, controls the understanding and the will, moulds the manners and the man, and adds to knowledge, truth; and to both, virtue. Education is not learning—it is the *mode* of its acquisition. Learning is not only the acquisition of knowledge; but knowledge acquired through education. An educated man may not be, and is not always a learned man. He may have received the training necessary—may possess the ability to acquire knowledge, but fail to apply the forces at his command to secure the desired result. A collegiate education is not conclusive evidence of scholarship. A college, is education in one of its modes or forms—the educational machinery by which knowledge is acquired, and through which mind moves and acts in the acquisition of learning—a power to give strength to intellect, and energy to youth and manhood.

Education, in its development, has relation to man, as such—to man in his individuality—to his manhood, as the result of character and culture. Our educational Institutions are organized systems of developments—of individual development; and when they fail to recognize men in their individuality, and to promote their advancement in the progressive work of intellectual and moral development, they abandon their true position, and neglect the duties

of their high calling. By individuality, I do not mean individualism, which is selfishness intensified; but that distinct oneness—that separate and potential existence that marks us as men, and makes the individual man the substratum of social and national organization; investing him not merely with individual existence, but with rights, privileges, and prerogatives, as also duties and responsibilities, which are his own, unchallenged and uncontrolled, except by Him who created and crowned him with honor.

The history of the world is a history of individual development. Nations are but individuals in aggregation; national greatness is dependent upon individual and personal progress; and nations 'cease to be great when the *individuals* cease to be *men*. Therefore it is, that every system of education should recognize man in his individuality, and develop his manhood, as the certain means of securing personal, social, and national elevation.

It is a significant fact, that the educational and historical epochs of the world exhibit a wondrous unity and harmony of the law of individual development, with moral, social, and national progress. Take the earliest epoch, that of Oriental civilization, and we find the status of the man determined the character of the government; and the opinions men entertained of themselves revealed the idiosyncracies of the age. The government was patriarchal and despotic—man the child and the slave; the rela-

tionship established the despotism—that destroyed individuality, and man knew not himself, his rights or powers. The education of the age was in harmony with those conditions, and produced those results. Grecian and Roman civilization was an advance over the Oriental. A superior education elevated the man—made him a citizen—but the property of the State. His citizenship secured for him protection, but the protection of the government made him the property of the State; and, as such, he was protected. He formed no part of the State, for his individuality was lost in the tyranny that oppressed him.

Travelling down the track of time, the revelations of history indicate a rising manhood, a more developed individuality, under the power of education, and the pressure of progressive thought and expanding intellect. In modern Europe we discover man lifted to an equality with the State, but not above it. Man and the State is the rule of European civilization.

The light of the Reformation, flashing through the night of the dark ages, revealed man to himself, and caused him to realize the value and power of his manhood. Education was reformed; truth, flowing from the fountain of eternal truth, bade man look upward, and find within himself the image of his great Original. The Reformation, in its influence and results, prepared the world for the advent

of a new system, based upon the rights of man, and the powers of a restored and recognized manhood. Under such guidance we move along the highway of the ages, and come to our own land—to America, “the land of the free heart’s hope and home”—the land of progress, of development—the historic centre of the world. Here we find men—not the slaves of despots, not the property of the State—not merely equal to the State—but men who stand erect in the dignity of their manhood, masters of the State, and personally free. In other lands the government begins and ends with the throne; here it begins and ends with the people. It is what the people make it. It is the political incarnation of their will. Their power we find embodied in the simple forms of our political and social order. Our education, reaching to the practical and real, the spiritual and the free, has made our citizens sovereigns, and our nation great—great in her men, in her intellectual and moral power, in her progress, and the bright promise of a greater future. So much for education in its relations to personal and national progress and development. These thoughts are merely suggestive; they cannot now be elaborated.

The office of teacher, whether in our common schools or higher seminaries, is one of dignity and responsibility. It is mind acting upon mind, and leaving its impress there. The teacher should be fitted for his work. It is gratifying to know, that

we have in this Institution men engaged in this high calling, in whom all have entire confidence—able, learned, and zealous men, who realize their vocation, and well discharge its duties. The age and the hour have their demands upon them and every American scholar. Never, in the history of the world, was this demand more imperious and pressing than at this moment. The land we love is America—the only America. War is upon us, and in its mighty convulsions our nation trembles to its centre. It is a war of systems. Man, free man, against tyranny and oppression—right against wrong, truth against error, freedom against despotism. It is not alone our war; we are fighting the world's great battle for freedom and human rights. Amid the throes of war and revolution the voices of six thousand years are heard, bidding us go forward, calling upon us to maintain our own rights, and vindicate the rights of earth's millions who long to be free. This demand is not made alone upon our armies in the field—the call is upon every American scholar, upon all who love their country, who have the intelligence to appreciate and the courage to defend it.

Permit me now, Mr. President elect, to say that the office to which you have been so honourably called—not by your seeking, but by our choice—is one of high trust and solemn responsibility. From the position you occupy, it is yours, under God, to

act directly upon the mind, the morals, and the heart. You deal not only with the past and the present, but with the future. Like the artist of old, but in a higher sense, you work for posterity, for eternity. The impressions made by you will be as immortal as the intellect upon which you act. Let them be the impressions of truth and virtue. I need not say to you, that the system of education that ignores the Bible, and shuts out from its teachings the truth as contained in that volume of eternal truth, is a blank—a chaos dark and wild, without light or life. Secular knowledge may be and is valuable, but in that book is found the “rich treasures” of knowledge, peerless and priceless. Let your teaching be consecrated by religion, and let the young men who wait upon your instructions receive, above all other teaching, that which will add to their wisdom here, and make them “wise unto salvation.”

To your associates in the Faculty, let me say, that in giving you a new President, we are giving you a man emphatically of your own choice—a former colleague, known and beloved by you all. With him, and each other, you will be a band of Christian brothers. He will need your aid and encouragement. The Institution will require all your energies and strength. Give them cheerfully and prayerfully to the cause of Christian education—to the cause of God and your country. Let religion and patriotism

blend harmoniously in your teachings. Let your names, and the names of the students of Lafayette, be for ever associated with those who, in the hour of their country's peril, offered life and all in her defence; who, true to the inspiration of American manhood, stood in the world's presence the noble advocates and defenders of American freedom and American nationality.

One word to the students. Remember your instructors are Christian gentlemen. Ever respect and trust them as such. Let there be a oneness of aim among all who may assemble within these venerable Halls, consecrated to learning and religion. Remember that disobedience is always wrong—often a crime. Cultivate a noble and manly spirit; and let the members of the Faculty feel that you regard them, not as task-masters and rulers, but as friends, worthy of your confidence and love. Dare to do right—fear to do wrong. This is manhood—this is true courage.

And now, Mr. President, as the last act I have to perform on this occasion, I present to you, in the name and by the authority of the Trustees of Lafayette College, these keys of the College, as symbols of your authority. Take them, and on assuming the duties of your office, remember, also, your responsibilities, and meet them firmly, conscientiously, and in the fear of God. In the performance of your arduous duties be assured you will have the sym-

thy, the coöperation, and prayers of the friends of the Institution. And when your work here below is done, and the last lessons of earth are over, may teacher and student—all here to-day, or who may hereafter enter these Halls, meet in that upper and better world, where happiness is eternal, and knowledge has no limit.

On receiving the keys of the College, Dr. CATTELL responded as follows:

I thank you, sir, for the very kind terms in which you have been pleased to convey the solemn trust which the Synod of Philadelphia and the Trustees of Lafayette College have committed to my hands. In accepting it, be assured that, under God, I rely most for success upon that active and cordial coöperation from them, of which I have been so fully assured. Returning to this beautiful region of country and to these Halls, the scene of my first labors as an instructor in liberal studies; renewing the pleasant associations of other years with the respected citizens of Easton and with my esteemed colleagues in the Faculty, whose abilities more than compensate for any deficiencies of my own, I enter upon the duties of my office with a confident trust and a cheerful hope, though not unmindful of its grave responsibilities, its cares and its toils.

Then followed the Inaugural Address, at the conclusion of which the benediction was pronounced by the Rev. Dr. ANDREWS, of Doylestown, Pennsylvania.

INAUGURAL ADDRESS.

GENTLEMEN OF THE BOARD OF TRUSTEES,
AND FRIENDS OF CHRISTIAN EDUCATION:

THE design of College studies, as distinguished from those of all other schools, is the culture of the human faculties, without immediate reference to any specific business, or even professional pursuit. The definite aim of the primary school, and of the University, is to impart useful information. The faculties of the mind are used as instruments to gather and shape the material for future building; while training, considered in itself, is only an incidental, though a very great advantage. The shortest and easiest way of securing these materials is therefore the best. All labor and time-saving appliances facilitate the object in view. On the other hand, the definite object of the College, as a place of liberal culture, is training for its own sake, as distinct from mere knowledge. It is Education in the proper sense of the term—not the pouring in, or the filling up, but the educating, the leading forth, the harmonious and symmetrical development of all our faculties. Although this process is inseparable from the acquisition of that which is both true and useful

—and while that system of education is undoubtedly the best, which secures proper training, and, at the same time, the greatest amount of useful knowledge—it is, nevertheless, to be borne in mind that the determinate object of liberal culture is the mind itself—by its own exercises—and, consequently, that all labor-saving inventions defeat the very object contemplated.

The Germans give the right word to their Colleges—Gymnasia. This term they borrowed from the ancients, with whom *Scholæ Philosophiæ* and *Gymnasia* were convertible terms. As every well appointed gymnasium for physical culture differs, for example, from the riding-school and the fencing-school, in requiring many things to be practised for *the sake of the exercise*—so the college differs from all schools of special instruction, in requiring many studies to be pursued, not so much for their practical application in after life, as for the mental discipline they afford. Much, therefore, of what has been learned in the college, may fade from the memory of the student as the ink dries upon his diploma; and yet its substantive value remains in the power and strength which the pursuit of these studies has developed in the man himself. Mathematical symbols, and the *ipsissima verba* of the classics, may never actually re-appear in the speech of the statesman, the brief of the lawyer, the diagnosis of the physician, the balance-sheet of the mer-

chant, or the sermon of the divine; yet those years of toil have not been lost when the student went down into the Palæstra to wrestle with Euclid and Plato. The sinewy grasp with which the practised athlete now lays hold of whatever subject claims his attention, in any profession or business pursuit, reveals the value of that culture which disciplined alike the memory, the reasoning powers, and the imagination.

It is not claimed that a collegiate course will invariably produce these desirable results. The sterile soil yields no harvest to the ceaseless and well directed labor of the husbandman—and liberal culture on some minds, is as much a waste of time and labor, as plowing and sowing the sand; and it is for every parent to judge for himself whether time and money may not be wasted by his son in the pursuit of liberal studies, and whether, indeed, he may not become thereby unfitted for those branches of humble industry, to which his talents—or rather his want of talents—may have indicated his providential call.

Nor is it pretended that the substantial results of liberal culture can only be secured within the walls of some chartered institution. There are too many illustrious names, in the history of our race, which have never been upon the rolls of any college: but these, we contend, have received the equivalent of a course of liberal study, in the various educational processes by which they were moulded to usefulness

and greatness. There are other and valuable modes of exercise besides those which the regular gymnasium affords; and the friends of college education insist only upon this, that as in a well arranged gymnasium there is a course of physical exercise, best calculated to strengthen and develop the powers of the body; so in the course of college studies, arranged after centuries of experience, and by the wisest of men, there can be developed in the best mode, to the greatest extent, and in the shortest time, those higher powers with which the Creator has endowed us, and in the exercise of which, man rises to the highest sphere of dignity, enjoyment, and usefulness.

It is not, however, my purpose to detain you with any discussion, either of the design or value of liberal culture. On these points thinking men are now very generally agreed, and the present generation of the American people, stigmatized so often as wholly absorbed in the accumulation of material gain, has multiplied throughout our land these colleges, having substantially the same curriculum of studies, and designed to make not so much the mechanic, the farmer, the merchant; nor even the lawyer, the physician, or the divine; but the educated man, *in se ipso totus teres atque rotundus*.^{*} And while the student is thus, in a high and noble sense, "an end unto himself,"[†] he becomes at the same

^{*} Hor. Sat. 11, 7, 86.

[†] Sir William Hamilton. Discussions, &c., Am. Ed., p. 689.

time, a distributor of all good influences in his day and generation, to all classes and conditions of men. We claim this as the proud distinction of every truly educated man, that he is in advance of his age; and like the base of supplies established along the line of an advancing host, it is from the liberally educated minds of the world that society in its onward march is replenished and strengthened at every stage of its progress.

Nor can the friends of liberal education resist a feeling of honorable pride in contemplating these numerous institutions as so many monuments of triumph, erected upon the field where a hard fought battle with ignorance and prejudice was won. To speak in military phrase, the whole ground has been fought over, and the opponents of liberal culture driven from one entrenchment after another. The opposition to any system of education for the masses, which for so long a time was both persistent and vigorous, early assumed formidable proportions. Said Gov. Berkley, of Virginia, in 1650: "I thank God, there are no free-schools nor printing, and I hope we shall not have them these hundred years. God keep us from both." Happily there were master minds among the first settlers of our country, who thought otherwise; and they proposed at once to move on the enemy's works. Harvard College was founded within twenty years after Plymouth Rock was consecrated by the Pilgrims' prayers, and while

yet the forest trees were standing in the streets laid out for the settlement at Massachussetts Bay. And notwithstanding the boast of Gov. Berkley, the second College in this country was founded in Virginia, and by the same generation that heard his scornful words.

These two Colleges, with Yale and Nassau Hall, (the next in order of time, as well as of importance,) constituted the great quadrangular fortification in which the friends of liberal culture securely entrenched themselves, and from which they issued forth, from time to time, to make conquests. Before the Revolution they had established fortified positions at Philadelphia, New York, Providence, New Brunswick, and Dartmouth. These outposts they firmly held in the cause of liberal education, while they waged another war in the no less sacred cause of political liberty; and when this was won, again they unfurled their banners, and the whole line moved forward to the final conquest of the entire land.

Yet, however gratifying this triumph, it must be confessed that there remains cause for anxiety and alarm, in view of a most serious defect, widely prevalent in our present system of liberal education. I refer to the comparatively small amount of biblical instruction given in most of our colleges; the intellectual faculties* alone being considered worthy

* "The design of public seminaries is specially to develope and cultivate, to the highest perfection, the *intellectual* power of the nation."—*Dr. Wayland, Thoughts on the present Collegiate System in the United States.*

of culture and development, to the almost entire neglect of the noblest endowment of man—his moral and religious nature. It is to this subject I would especially invite your attention upon the present occasion.

The practical difficulty of introducing the sacred volume to any considerable extent among the books studied in our public schools, and in the higher institutions of learning under the control of the State, is perhaps insurmountable—at least while the present low views as to the functions of the civil government remain unaltered. But this defect exists to a lamentable degree, even in colleges founded and governed by Christian men. It may indeed be affirmed, that among all the books now used in the curriculum of most colleges, professedly Christian, the Bible is either not included at all, or holds a very subordinate position.

Do not understand me as under-estimating the extent or value of the religious influences which pervade the great majority of our colleges. Founded mainly by Christian men, and upon Christian principles, their Professors distinguished no less for their religious character than for profound scholarship, our colleges have been very generally nurseries of piety, as well as seminaries of learning. No Institution professedly founded upon infidelity, or even ignoring with deliberate purpose our common Christianity, could possibly withstand the force of

public opinion. The University of Virginia is a notable instance of the complete failure of the experiment, though tried under the most favourable circumstances. Nor is it scarcely necessary to repel the calumny so often brought against the college, as a place of unusual danger to the young. It is difficult to conceive of any organized community where more pains are taken to foster all good influences, and to exclude all that are bad. Indeed, this very exercise of college discipline, while securing such desirable results, has in part occasioned the wide-spread misapprehension in the public mind as to the standard of morality among college students. The care taken to arrest certain evils, gives them great prominence in the public view; and hence those sinful excesses, which are incident to all youth, and which elsewhere too often run their course, silently, because unchecked, to shame and ruin, are considered peculiar to the college. The most experienced educators agree upon this point. The Rev. Dr. Moffat, once a Professor in this College, and subsequently in two other colleges in widely distant parts of our country, declares:—"I have had abundant means of forming an unbiassed judgment, and I not only repel the charge, but also most roundly assert, that the ranks of collegiate learning are less contaminated with vice, than any other ordinary occupation in which our youth

engage.”* Such has been the result of my own observation, though of course less extensive than that of this eminent divine. While freely admitting the many and fearful dangers which environ youth here as elsewhere, I do not hesitate to affirm, that temptations and facilities for evil are fewer within college walls, and that all good influences are stronger, than those which surround any body of young men congregated together, and away from the wholesome restraints and the blessed influences of home.

While insisting upon this, we are nevertheless forced to the painful admission that there is but very little regular, thorough and systematic study of the word of God in most of our colleges; even in those, as before observed, professedly Christian. Many good men, especially during the last few years, have publicly deplored this evil. Dr. Cortlandt Van Rensselaer, one of the most profound observers, and at the same time one of the most earnest advocates of liberal education, declared before the Synod of Wheeling, in 1854:—“The Grecian sophists depreciated man’s moral nature in their method of instruction, but scarcely more so than the liberal philosophers, and *often Christians, at the present day.* Religion can hardly be said to be a branch of knowledge in many of the institutions of the country. It

* See, also, Professor Tyler’s Premium Essay, and a most admirable article in the *Princeton Review*, for 1859, by Dr. Atwater, entitled, “Religion in Colleges.”

is taught incidentally, rather than authoritatively and systematically. It is sometimes introduced with a latent purpose to save appearances, and to satisfy weak suggestions of conscience; and too frequently is it left in the predicament of an optional study." Dr. Hodge, of Princeton, in a sermon preached before the American Sunday-school, employs even stronger language. "Ever since the revival of letters we have employed in the early stages of education, heathen fables; and in the more advanced stages heathen poets, historians, orators and moralists. These have been and still are, the instruments most extensively employed in the education of Christian youth; need we wonder at the result. Notwithstanding partial exceptions, it is certainly true that *the Scriptures have been systematically excluded from the places of education*, and that the great majority of Christian youth have been brought up more under the influence of heathen minds and models than under the inspired minds and models of the word of God."* Similar testimony might be cited from many wise and judicious men,† nevertheless the evil is not remedied. There have

* This sermon was republished in *Calcutta*. We can imagine the sensations of an intelligent Brahmin on reading it—especially the sentence we have italicised.

† Not merely those of our own denomination. A writer in the *Baptist Chronicle*, (August 4, 1864,) giving an account of these inauguration services emphatically endorses these statements. I quote only one sentence:—"The writer has long felt this flagrant defect in our course of college studies, exalting Jove, and Minerva, and Paganism, and subordinating Christ and Christianity, and he prays that the Lord will soon constrain his servants, who have the education of our young in their charge, to correct it."

indeed been sporadic efforts, but many of these have resulted in no permanent improvement, while in none have the expectations thus excited been fully realized, though Christian men as trustees, and professors, and patrons of our colleges, have the matter in their own hands.

Indeed there are eminent divines, even in our own Church, who contend that from the very nature of the college, biblical studies are inadmissible. The late president of South Carolina College* did not hesitate to characterize all such education as of necessity only "the inculcation of sectarian peculiarities," and as utterly unworthy of place in any system of liberal culture. "Let it come," says he, "in the character of the professors; let it come in the stated worship of the sanctuary; let it come in the vindication of those immortal records, which constitute the basis of our faith." All other religious or biblical instruction must be sought at "the fireside and the church, the home and the pulpit!" That is to say:—College students may attend public worship as other people do, and even a pittance of time may be taken from the study of heathen authors and the sciences, to consider the authenticity and inspiration of the Scriptures, but the momentous truths they contain, though comprehending the necessary elements of liberal culture, must not be the subject of special attention; and this, too, during the very period,

* In his letter to Governor Manning on Public Instruction, 1853.

when, above all others, the habits of thinking are formed with rapidity for life, and the principles of moral character are shaping themselves, perhaps, for all eternity.

This certainly was not the view taken by the pioneers of education in our country, and especially those of our own Church. In 1667 the United Synod of New York and Philadelphia, constituting then our General Assembly, unanimously resolved, "That special care be taken of the principles and character of schoolmasters, that they teach the Westminster Catechism and Psalmody, and that the minister, church sessions, and the aforesaid committee—(where they consistently can)—visit the schools, and see these things be done; and where schools are composed of different denominations, that said committees and sessions invite proper persons of said denominations to join with them in such visitations." This plan of visitation originated with the eldership, who were no less zealous than the clergy in the religious instruction of those in a course of secular education, and we are told that the above recommendation was not only repeatedly urged upon the Churches and Presbyteries, but that "year after year inquiry was made how far the business had been attended to."^{*} The same zeal for religious instruction was manifested at Harvard College. In the first constitution, (1642,) it was enacted:—"That

^{*} Hodge's History of the Presbyterian Church. Part II. pp. 340, 341.

the students were to be practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretical observations on the language and logic of the sacred writers. In every year and every week of the college course, every class was practised in the Bible and catechetical divinity.”* Similar provision was made for these studies in Yale.† The pious founders of Princeton College “sought to rear an institution in which should be taught at one and the same time, the lessons of revealed truth and the elements of human knowledge.”‡

The men of that day were far from considering the facts and doctrines of the Bible antagonistic to all liberal studies, or that teaching the truths contained in our symbols would be merely the useless inculcation of “sectarian peculiarities,” tending to dwarf the mind and to engender bigotry. In the famous New England Primer, room was made for the whole of the Westminster Catechism, a compend of divine truth, which, so far from embracing only sectarian peculiarities, at first united all the Churches of the Reformation, and can now, with the exception of one or two questions, be subscribed

* President Quincy’s History of Harvard College. Vol. i. pp. 190, 191.

† All the original trustees of Yale College were clergymen. It was at first designed that the institution should be called “The School of the Church.”

‡ Inaugural address of Rev. John Maclean, D.D.

to by all evangelical denominations. In like manner were the text-books for the higher education largely filled with Scripture truths. And it was by such thorough biblical instruction in schools and colleges, and not merely by the indirect influence of the "fireside and the pulpit," that our fathers were trained in those Christian principles of which they were not ashamed, and which they were not afraid to embody in those earlier constitutions in which the national life took shape. With the exception of Virginia, whose Constitution, like its University, was moulded by the hand of Thomas Jefferson, every one of the original thirteen States bore decided and unequivocal testimony to its Christian character, by recognizing the fundamental principles of Christianity in the constitution and laws framed for its government. In most of them the belief in the divine inspiration of the Bible was explicitly avowed. What a contrast do these earlier records present to the subsequent revised and improved constitutions of the several States! It would be vain to search in the present Constitution of our own State, for any thing to remind us of the solemn declaration required by the Constitution of 1776, of every member of the Legislature, viz. "I do believe in one God, the Creator and Governor of the Universe, the rewarder of the just, and the punisher of the wicked; and I do acknowledge the Scriptures of the Old and New Testaments to be given by divine

inspiration." A distinguished clergyman of our own Church, Rev. Dr. McIlvaine, said to one of the leading members of the recent Convention that framed the amended Charter for the State of New York: "You have given us a constitution for the government of a great Christian people, which covers a vast extent and variety of topics, and yet which carries out one idea with such perfectly logical vigor, that from no single word or form of expression could it ever be inferred that such a fact as the Christian religion ever existed." To all of which this enlightened law maker—"a liberal supporter of the Presbyterian Church"—replied: "How well you have understood it! That was just what we intended to do." *Ex uno disce omnes!*

It is perfectly obvious that the American people are no longer impressed with the importance of recognizing, as a nation, even the fundamental principles of Christianity. These have so generally disappeared from the National Charter, from the Constitutions of the several States, and from both National and State deliverances, that we are not so much surprised as grieved that the Supreme Executive of the land should officially declare, and this too as a concession to Mahommedanism, that, "the Government of the United States is not, *in any sense*, founded upon the Christian religion."* Alas! how

* Treaty with Tripoli; *Laws of the United States*, published under the authority of Congress. Vol. I. p. 290.

is the gold become dim! how is the most fine gold changed! And what has caused this change? Doubtless a partial explanation may be found in the unconquerable aversion of our people to the enforced union of Church and State; a union fraught with the most appalling evils, and against which the people of God have been the foremost to protest, and Presbyterians *primi inter primos*.^{*} Yet ought this jealousy of Church establishments lead us to tear down the altar of God, the very altar at which this nation, in its infancy, was baptized? Gentlemen, these States are, and of right ought to be, not only free and independent, but Christian! and this distinctive feature should be impressed most plainly upon their organic charters. Daniel Webster, the great expounder of what constitutional law is, and no mean judge of what it should be, uttered the following noble sentiment, in the year 1820: "I am desirous, that in so solemn a transaction as the establishment of a Constitution, we should express our attachment to Christianity; not, indeed, to any of its peculiar forms, but to its general principles." It is not only a solemn truth that government is ordained by God, and that only those who honor Him, will

^{*} In 1777, while in the very throes of the Revolutionary war, the Presbytery of Hanover addressed a memorial to the Legislature of Va., on the subject of "liberty in the concerns of religion." State establishments are denounced "as a restraint upon freedom of inquiry and private judgment;" and after fully arguing the question, the memorial says: "Therefore, we ask no ecclesiastical establishment for ourselves, neither can we approve of them when granted to others."

He honor ; * it is equally true, that the organic life of this nation springs from Christianity. No people can exist without a definite religious character, and we have a national conscience to exonerate, by proclaiming that our Government is not Pagan, or Infidel, or Mohammedan, but Christian. We have too long presented to the world the humiliating spectacle of an infidel aggregate of Christian men ; and were these millions of nominal Christians thoroughly trained in Bible truth, they would not have become so tender of the consciences of a few infidels or errorists, as to be unmindful of their own. No clamor about church establishments, or Erastianism, or liberty of worship, which are all false issues in the case, could drive them from the public altars, where

* Our National Constitution is, perhaps, the only one in Christendom that does not, in some manner, recognize the existence of God : and now to maintain its supremacy throughout our land, what a frightful amount of blood and treasure is daily expended ! The same unenviable distinction has been conferred upon our coins. "A sort of universal instinct, (says Dr. Boardman,) has consecrated the coinage of the world to religion." This Christian people alone refuses to impress upon its coins even the name of Him who has declared "the silver and the gold is mine." And we do not know of any other currency so subject to sudden paralysis : as if our godless coins were periodically struck with conscious shame, and precipitately withdrew themselves from public observation. We rejoice to know that these two subjects are now occupying the attention of our people. An extended movement is on foot to introduce into our national compact the name of the Deity whom the whole country worships : and upon some of the recent issues from the U. S. Mint, we gratefully read the solemn words, "In God we trust." For this, we are indebted mainly to the eminent Christian statesman, now Director of the Mint, and who, as President of the Board of Trustees, presided at the ceremonies of this Inauguration.

our fathers sent up their grateful cry to heaven:
"By Thee only, will we make mention of Thy name!"

But this, we apprehend, is the main cause of our national defection. The Bible ceased to be the chief corner-stone in our educational policy,* and Christianity ceased to give character to the national life. That the sacred volume disappeared entirely from the curriculum of college studies—however it retained its place in the college pulpit—is scarcely a matter of conjecture. That distinguished scholar and statesman, Samuel L. Southard, said in an address at Princeton:—"The College of New Jersey was the first, so far as I am informed, into which the study of the Bible, as a college exercise, was introduced. A few years after I was graduated—I believe about the year 1813—the now aged and most venerable minister of the gospel, Rev. Ashbel Green, a few months after he became the President, adopted the plan of recitations on the Bible, on the Sabbath afternoon." And at the Centennial celebration of the College, in 1846, the Rev. Dr. Samuel Miller proposed the following sentiment—"The venerable Ashbel Green, D.D., LL.D., our venerated eighth President—we honour him as the first head of a College in the United States, who introduced

* The report of the Board of Education, for 1850, contains the following significant sentence:—"The General Assembly has resolved, in the fear of God, to *re-introduce* divine truth into its institutions of learning as far as it may be practicable."

the study of the Bible as a regular part of the collegiate course."

These distinguished gentlemen should have said *restored*, instead of *introduced*; and it is another honor for grand old Nassau, the fruitful mother of Presbyterian Colleges, that her hand should be the first to wipe the accumulated dust of years from the sacred volume. But yet these statements, in one sense honorable to her, cast shame alike upon all. Well might we be startled at the grave announcement, that, in this Christian land, the study of God's revealed will to man was first introduced "as a regular part of the collegiate course" of Christian Colleges, in the year of our Lord 1813! Nor can we affirm that even Dr. Green demanded for the Bible the prominent position formerly accorded to it among educational books, and which it both merits and claims. "It is a fact," says he,* "equally notorious and shameful, that men of liberal education are sometimes more ignorant of the Bible than of almost any other book of reputation." And yet he adds—"If those parts of the Sabbath which are not occupied with public worship, and other exercises proper to the sacred day of rest, should be employed in the study of the sacred writings, it would be amply sufficient." Is then the toil of the week to be given to Livy and Plato, and only the repose of

* "On Evangelizing a Course of Liberal Education," published in 1822.

the Sabbath to Moses and Paul, to say nothing of the great Teacher, who spoke as never man spoke? Nor has much more of the lost ground been recovered since his day, if we may judge from a statement of Dr. Baird, in the latest edition of his "Religion in America," published only eight years ago:—"It is a cause of gratitude to God, that in many of our Colleges the Bible is studied by the students every Sabbath, under the guidance of their teachers."* And is this all, my Christian auditors?—all the time and attention that is to be given to the word of God, by those professedly engaged in a course of liberal studies? What heathen nation, ancient or modern, has been satisfied with such a modicum of its religion embraced among the studies of its youth? "From the beginning of time till a period very near to us," says Dr. R. J. Breckinridge,† "and amongst the entire race of man, except only reformed Christians of these latter days, the general principle remotely occupying the base of this subject has been cordially and universally received and acted on as of paramount importance. Every people, without exception, has thought it necessary to teach its religion to its children, as the very basis of all other knowledge; and every nation that has been sufficiently advanced to have a written

* Book III., Chapter xiii.

† Speech before the Maryland Bible Society, (1839,) published in the *Baltimore Literary and Religious Magazine*.

religion, and places for the regular instruction of youth in knowledge, has made the national religion a national study in childhood. The sacred books of all heathen nations have been known of all who knew anything whatever."

But examine now our College catalogues, and see how far the national religion of this Christian country is made "the very basis of all other knowledge," and what provision is made for the thorough and systematic study of its "sacred books." From the catalogues upon my table for the current year, I select one, almost at random, presenting fully and minutely the course of study in one of the oldest and most influential Colleges of our land. In all the departments of secular learning, it is an honor to any age and country. Its Trustees and Professors are not only Christians in the general sense of the word, but evangelical. Some of them are the ordained expounders of God's word. Its Calendar refers to Thanksgiving-Day, Christmas, and Good-Friday. Yet, so far as the published course of instruction shows, this College is almost as oblivious of the fact that Christianity exists, as is the Constitution of the State of New York. Among the eighty books named in the "Department of Instruction," for special study or general reference, neither the Bible, nor any part of it, is so much as named. One hour in each week of the first session of the senior year "is devoted to Natural Theology, so far

as arrived at by unaided reason;" and which might, therefore, have been as well taught by Plato, Aristotle, and Cicero—whose books are, indeed, the very ones cited for reference. The same amount of time per week, in the second session, "is devoted to the Evidences of Revelation, both Philosophic and Historical;" and this last exercise, scarcely embracing a dozen lectures, is all that brings the youthful student, during his four years' course of liberal studies, in contact with the grand themes of Christianity! The Bible itself, its antiquities, history, and doctrines, receive no attention whatever. Must we give to such a course of study, in a Christian land, the comprehensive and solemn term EDUCATION?

Alas! what a short step have such colleges taken in advance of the Academia, the Stoa, the Peripatos! Indeed the comparison is unjust to those schools of Pagan instruction. Cicero mentions, as first in the order of time and importance, the studies *de diis immortalibus*; and among the ancients, *Theologia* was everywhere regarded as the *prima Philosophia*. Look, too, at the heathen nations of our own day. The sacred writings of the Hindoo, the Mohammedan, and the Chinese, are their only educational books, although their literature is both varied and extensive. From this fact alone, we can form some conception of a Pagan's attachment to his sacred symbols, and are not at a loss to understand why he clings with such tenacity to his religion. But, gentlemen, we have

better Oracles. Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer? THE LAW OF THE LORD IS PERFECT. Time would fail me, nor indeed is it necessary in this presence, to show the superiority of the Bible to the Koran, the Shasters, and the writings of Confucius, even in a literary point of view, and as a mere educational book. But I cannot forbear repeating in this connection, the well-known declaration of one of the most learned men, especially in all liberal studies, that the world has ever seen: "I have regularly and systematically read the Holy Scriptures," says Sir William Jones, "and am of the opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other works, in whatever language or age they may have been composed."* Yet this volume is scarcely thought

* Without multiplying similar testimony, I cannot resist adding the eloquent words of one who was formerly a student in this College, the Rev. J. H. McIlvaine, D.D., of Princeton. Speaking of those in process of education, he says: "To acquaint them with all things most necessary to be known, both for this world and that which is to come; to accomplish them in the most profound, abstruse, and infallibly correct processes and methods of reasoning; to imbue them with the knowledge of history, eloquence, poetry; to quicken their perceptions of the true, the beautiful, and the good; to inform them with sound principles of right and justice; to purify their affections, and fix them upon the most exalted objects—in fine, to ennoble, transfigure, and glorify their whole humanity—to accomplish these sublime objects, the Holy Scripture alone is adequate, and indispensable, throughout the whole course, as matter of instruction and principle of education."

worthy of even a subordinate place among our educational books. Banished from the College to the Sabbath-school or to the Theological Seminary, it is no wonder that young men regard the Bible, either as a book for children, or, like Galen in medicine, and Blackstone in law, a mere text book in theology, the special study for a professional life, having no claims upon the time or thoughts of those who are in a course of liberal education.

It is against this evil we would formally and earnestly protest. We strenuously insist upon a permanent occupation of all the ground won for the cause of higher education. We admit that the studies generally pursued in our colleges are admirably adapted for liberal culture, and we recognize the eminent worth of the various text books employed in the different departments of instruction, but it is with grief and shame, not unmingled with indignation, that we see the Book of books excluded by Christian men, wholly or mainly, from the college curriculum, as though, instead of being "alone adequate and indispensable throughout the whole course," it really contained no "matter of instruction, or principle of education" for any part of it. Whatever may be the value of other books, we contend that the Bible surpasses them all, and that the course of study, in every Christian College, should be so arranged, that, while its general contents should engage the attention of all candidates for the first degree, certain

portions of it, in the original tongues, should be studied with at least as much thoroughness as is given to any classic writer, and that this special study of THE BOOK should be, in addition to such collateral instruction as may be given in the other departments—especially Mental and Political Philosophy, Ethics, Archæology, and History.

As a step in this direction, the Faculty of Lafayette College, in May last, adopted the following minute:

BIBLICAL INSTRUCTION.

“The New Testament is used as a text-book for the regular daily recitations in Greek, during two terms of the college course. The Gospel, according to Mark, is the study of one term, and a Greek Harmony of all the Evangelists, of a second term. The life and words of Christ are thus made the centre of Biblical study.

On Monday morning, throughout the year, each of the classes has a Biblical exercise. It always begins with repeating the Assembly’s Catechism, or some part thereof. In the Freshman year, a general view of the contents of the Bible, and of each book, is given, with special attention to Chronology, History and Geography. The Bible in English, and Coleman’s Geography of the Bible, are used as text-books. In the Sophomore year, the Acts of the Apostles are read in the original Greek, and special study given to the lives and labors of the Apostles,

and to the origin and antiquities of the Christian church. In the Junior year, the Epistle to the Romans is studied, both as to language and doctrine, with much care and iteration. In this year also, a daily recitation, for one term, is devoted to the critical study of the language of the Gospels; both the original Greek, and the English of our standard version. In the Senior year, are studied the Old Testament, in the original Hebrew, (an elective study,) the history of translations of the Bible, especially the history of the English Bible, its merits and influence; the evidences of Christianity, with Butler's Analogy, and the Confession of Faith.

Throughout the course, the language of the English version is constantly examined, and referred to, as standard English. In political philosophy, reference is made to the Hebrew Commonwealth. The truths taught in the Bible in relation to the character, powers and duties of man, are inculcated as fundamental in mental and moral philosophy, and the Philosophy of History is identified with the History of Redemption.

It is designed to make the Bible the central object of study in the whole college course."

To such an extended course of Biblical Instruction in our Colleges, certain objections, or rather difficulties, may arise in the minds of those who sincerely love God's word. It may be thought that by

the enforced labor and toil which such studies demand, the Bible will become an object of disgust and hatred, or at least by degrading the sacred volume to the level of other educational books, the student will lose that peculiar reverence with which it should always be regarded. Whatever force there may be in this objection, does not the *exclusion* of the Bible degrade it far more than would its introduction, even upon a level with heathen authors? But we demand for it a place, high above them all; a reverent and deferential acknowledgment of its superiority, that will leave upon the youthful mind an abiding impression of its lofty and unrivalled claims. And does the Pagan or the Mohammedan, lose respect for his sacred books, from too great familiarity with them? Or are they hated, even though exclusively associated with long years of laborious study? Far from it. In this, as well as in every other department of instruction, much will depend upon the teacher, upon his own love for the sacred volume, and his skill in throwing interest around such studies. But we are not ignorant of the promises, and we believe that the careful, thorough and laborious study of the Scriptures, even in the original language, tends to develope its power, to enlighten the understanding, to rejoice the heart, and to convert the soul.*

* On this point (and, indeed, with general reference to the whole Biblical course,) we give some extracts from the report of the Synod's Committee of

It may be said that the peculiar difficulties of Christianity will of necessity be thus made prominent, to the danger of implanting skepticism in the

Visitors, who attended the last examinations. This report, published by order of Synod, came to hand as these pages were going through the press.

..... "But the thorough teaching of the Scriptures which has been inaugurated in the College, is that which excited the most interest, and which ought to awaken the earnest attention of Synod. The Bible is installed as the most important class-book of the institution. This is a new and very important, and very promising improvement in collegiate instruction. And to one who sees how the word of God is studied in Lafayette College, how it is made to train and enlarge the mind, as well as to fill it with a vast fund of the most important knowledge, it will not appear as derogating from the liberal nature of the studies appropriate for such an institution. It will rather appear as a very important addition to them.

"The Greek of the New Testament is studied just as any classical book usually is. Then the peculiarities of the language in that sacred book are also investigated, the words being traced to their original fountain, and followed out from that to all their different shades of meaning. Some of the most important Epistles are also studied exegetically. The meaning of the writer is investigated from the peculiarity of his language, from his connecting words, and from the whole context. Thus there is, first, the translation; then a more thorough study of the import of the language; and then the full and exact meaning of the author is sought after.

"But even this is not all the study that the sacred Scriptures receive in the various classes. The manners and customs of the times in which the Bible was written, the geography of the places mentioned therein, and the chronology of the times in which the events occurred, are made so new and so familiar as to surprise and delight one to whom the Bible is precious. The complicated and difficult study of the harmony of the four Evangelists had been so pursued as to give it a lively interest. The analysis of some of the books, such as the Acts of the Apostles, was brought out so clearly and in such a striking manner as to clothe it with new life and interest. In fact, the whole of this examination of the studies of the Scriptures was such as would awaken an exceedingly great interest in the College in every Christian breast; the word of God must be exalted in the minds of those who are so thoroughly trained in it; its great principles must be fixed there so as never to be forgotten. And this is the very training, which, of all others, educated young men need in this infidel age.

..... "It is no time now for the friends of God to divorce learning from

youthful mind. This proves too much. There is no branch of biblical study more open to this objection than the evidences of revealed religion, and the very lowest ground taken upon this subject, insists upon "the vindication of those immortal records." But it must not be forgotten that these difficulties are to be met sometime in the life of every thinking man, and, perhaps, when there may be no skilful instructor to afford the antidote to the bane. Have we not seen in this generation a prelate's armor worn so loosely that the shaft from a Zulu objector smote through into a vital part? The period of youth is pre-eminently one of confiding trust, and the acknowledged difficulties of Scripture are more likely then, than at any other time, to be put among these problems, for the solution of which, faith, with folded arms, must patiently stand and wait.

Nor is it to be feared that any course of biblical studies, likely to be introduced into our colleges, will

religion. It is just here that the enemy is attempting his most destructive work. If our educated young men are not trained and grounded in divine truth, as their minds are cultivated by regular studies, then woe to the Church, woe to the world. There is probably not another point that could be brought before the people of God, so important as this. It is vital. It is one of tremendous moment, both to ourselves and to the generations that are to follow us.

"It is in point here to notice another thing in the examinations that was highly gratifying. It was the diligent study of the Catechism, to which the classes had been subjected. As the students were seated in their classes, the first one would ask the first question of the Catechism, and be answered by the one next him. Then the third student would ask the next question, and the fourth would answer it, and so on throughout the whole class; and all this without any book in the hand. That is the way to become thoroughly grounded in this wonderful and most invaluable compend of divine truth."

anticipate the work of the Theological Seminary, and thus by transferring the college to the domain of the university, place its instruction at variance with the essential idea of liberal culture. Of course such special or professional studies as Homiletics, Pastoral Theology, &c., would never be introduced. Under the most favorable circumstances there could be given only such general instruction in the great truths of God's word, its history, antiquities, &c., as would be a desirable preparation for a regular theological course, while it would be especially valuable for those whose business or professional pursuits in after life would tend to withdraw their attention from such studies. And we insist upon it, that a thorough knowledge of the Christian Scriptures is essential to every liberally educated man. It is of more importance even to the general student, to know what Paul taught than what Plato taught. Dr. Arnold, *facile princeps* among educators, quotes with approbation the sentiment:—"That a liberal education without the Scriptures must be in any Christian country a contradiction in terms;" and again, "Christianity has so colored all our institutions, and all our literature, and has, in so many points, modified or even dictated our laws, that no one can be considered an educated man who is not acquainted with its authoritative documents."* Granted that

* It is well known that Dr. Arnold resigned his Fellowship in the University of London because no examination in the Bible was required of candidates for graduation. See his *Life* by Stanley, chap. viii.

the college course is already overcrowded. This has always been the case, and yet room has been made, from time to time, for such new branches of study as have arisen in the progress of science. Geology and comparative Philology are among those but recently introduced; and we claim for Lafayette College the honor of having first established, in this country, a distinct professorship for the philological study of the English language.* Now all these studies have been found no less adapted for liberal culture than those which, to some extent, they displaced. So if the word of God has not its due place upon the present list of studies, let there be room made for it, even though it crowd out a satire of Juvenal, or a comedy of Aristophanes. Apart from its glorious revelations of spiritual truth, which can alone purify the affections, it will be found to exceed all other books in expanding the intellect.

* This has been gracefully referred to by Dr. Wood, President of Hanover College, in his very able inaugural address, on the true ends and provisions of collegiate education. "It has been claimed for Lafayette College, and with apparent justice, that that institution has the honor of being the first American College which has established a professorship of the English language. This example is worthy of imitation by other colleges." We confess to some degree of satisfaction in this distinction; but to Hanover College must be referred the greater honor of having been the first, at least in modern times, "to order that the Bible, in some form or other, shall be made a text book for daily study and recitation." Dr. Thomas, who makes this statement in his inaugural, (1850,) says to the Trustees, "it is a singular and almost unaccountable fact, that in adopting such a course *you are venturing an experiment perhaps unprecedented in the history of American colleges.*" We are pleased to notice in the last annual catalogue of this College, (which is under Synodical control) that large provision is still made for Biblical instruction. This is claimed as "a characteristic feature of our course of study."

Certainly, gentlemen of the Board of Trustees, selected for your responsible duties by the venerable and mother Synod of the Presbyterian Church, it is incumbent upon you to see, that in this College, ample provision is made for the study of God's word and of Christian doctrine.

"It is one of the felicities of our Church," says Dr. Shedd, "that it has so many Academies and Colleges under its Presbyterial watch and care; for these Institutions are thereby brought into very warm and living contact with the individual Christian, and the local church. Not being under the control of close corporations, who may appoint their own successors, and whose management of the Institution is entirely beyond the supervision of the churches that are to feel their influence, whether good or bad; but being subject, in every respect, to the religious bodies that appoint their boards of management, and thereby their corps of instruction, they stand in the most immediate and salutary connection with the Christian brotherhood itself, and the warm evangelical life of the people of God is transmitted through all their veins and arteries. Such institutions are eminently Christian, and respond most sensitively to all that is going on in the Churches that support them and control them."

This College was among the first in our Church formally taken under ecclesiastical supervision. Fifteen years ago the Synod of Philadelphia, while regarding,

as they said, "with pleasure the efforts of other denominations to promote sound learning and Christian education," received this Institution under its "Presbyterial watch and care." The narrative of religion for the year following (1850), dwells gratefully upon the fact, that here "the children of our denomination will be taught the principles of our holy religion, as contained in the symbols of our faith." The Synod still requires that these expectations be realized, and, were we disposed to resist, it has the power, by the amended charter, to make us "respond most sensitively" to these demands, as reasonable as they are imperative. Year after year it sends its committees of visitors to attend our examinations, and report to the Synod whether "these things be done."

Upon this subject of ecclesiastical supervision of our institutions of learning, there has been much discussion. All admit the right and duty of the Church to provide the means of Christian education; but good men differ as to the best mode of accomplishing so desirable an object. If it be left to the indirect influence of the Church, and the personal efforts of her ministers and members as individuals, some will point to Princeton College—that venerable and massive tower of religion and learning—as proof of the complete success of the plan; while, as a signal illustration of its failure, others point to Harvard, a College whose foundations were laid in

prayer, and whose patrons, and officers, and munificent benefactors, were orthodox and evangelical men, but from whose halls the glory has long since departed. Eminent it certainly is in every branch of secular learning, but it seems like solemn mockery for the corporation to retain upon its seal those sacred words, "*Christo et ecclesiæ.*"

It is, perhaps, generally conceded, that in smaller Institutions there is more danger of serious defection on the part of close corporations, whatever may have been the public sentiment which led to their foundation, or which may even be supposed still to exert an indirect influence over the board of management. "An academy, not far from my own residence," says Dr. Van Rensselaer, in his address at Geneseo, in 1853, "originally established by Presbyterians, and committed to a board of trustees, almost all of whom were of the same faith, relapsed, by degrees, into different hands, until in 1852 there was but a single Presbyterian in the board, and the majority were infidels and nothingarians!" And this is a matter of very serious consideration in the present day, when our literary institutions are so generally seeking for endowments to secure their permanence, and increase their efficiency. The liberal-hearted Christian is willing, nay, anxious to give as God has prospered him, to lay broad and deep the foundations of these much-needed seminaries of Christian learning. But he asks, How can I

know that these funds may not be perverted? What security can be given that these fortified places, upon which I am willing to labor and to spend my substance, may not yet be occupied by the enemy, and their guns turned against the walls of Zion? These questions are not impertinent,* and we cannot but believe that direct supervision and control on the part of the higher judicatories of the Church, afford the best, if not the only security against the introduction of unsound men into the boards of management and instruction, and thus most effectually guard against any perversion of sacred funds from the original purpose of the donors. It has been well said, with reference to this very point:—"The Church, indeed, has had her own periods of religious decline, but whilst human infirmity is visible in all institutions among men, it is certain that there is no guardianship of the truth so reliable as the Church of God—divine in origin, sustained by the Holy Spirit, ministered unto by the ambassadors

* Dickinson College is a case in point, though we would be far from confounding the religious teaching or influence of that excellent Institution with that in such Colleges as Harvard. We regard its officers and teachers as brethren beloved in the Lord; but it is notorious that the system of divine truth held by them is far from being that which was dear to the founders and early benefactors of the College. Several of its Presidents, and among them, pre-eminently, Dr. John M. Mason, were the distinguished champions of that system of belief which one of its late Presidents denounces as "the withering doctrine which has, in almost every country where it has had any length of sway, unnerved the energies of the Church, and driven her away from pure Christianity into formalism, Socinianism, or Rationalism."—*Observations in Europe*, vol. ii., p. 272.

of Christ, enriched with ordinances and sacraments, and purchased by blood."

This ecclesiastical connection and supervision has been felt by many of our most distinguished and successful educators to be the great demand of the age—not only to secure the permanence of our institutions of learning, and to guard against perversion, but also to promote their efficiency by Christian sympathy and coöperation. "There is a feeling deep and strong, and daily becoming stronger and deeper, that we must adopt some more adequate measures for the training of our children, and that nothing short of a complete equipment of educational institutions, *under the supervision of the Church herself*, can thoroughly meet our exigencies."* There has probably never been a school more blessed with Christian influences than the Female Seminary at Mount Holyoke. Its pious founder, Miss Lyon, declared that, "while it should offer every advantage which the state of female education in this country will allow, its brightest feature will be, that it is a school of Christ." And such has ever been its character; yet this devoted teacher was painfully conscious of the need of just such a system as we contend for, and in one of her letters exclaims, "O that the Church would take our highest female seminaries under her direct control, protection, and support!" But this whole subject,

* Dr. Boardman's Sermon, June 6, 1852.

in its various aspects, has been ably and thoroughly treated by the distinguished Professor to whom we have already referred—one of the most profound thinkers not only of the Church, but of the age. After a thorough and exhaustive examination of all the plans for securing an adequate education for the young, Dr. Hodge says:—"We ought to look forward, and strive to carry out the good old Presbyterian plan, of having one or more schools in every parish, a classical academy in every Presbytery, and a college in every Synod, *all under the control of the Church.*"*

In the practical working of this "Church care," it is not denied, there may be difficulties and even embarrassments. So long as "we have this treasure in earthen vessels" what scheme is free from imperfection? There is no magic influence in the connecting bond, which secures judicious and efficient management for those Institutions under the watch and care of the Church; whether it be the Theological Seminary, the Synodical College, or the Presbyterian Academy. A large body of men, changing from year to year, with their annual sessions of a few days, crowded with important business, cannot inform themselves thoroughly of the condition and wants of a college, nor adopt any settled policy as to the many phases of its interior life and management. All such matters of detail, the Synod of Phi-

* Address delivered before the General Assembly, 1847.

Philadelphia wisely refers to the faithful and competent men, whom she selects as Trustees and Instructors of her College, laying down merely the general outlines of the course they are expected to follow: just as the General Assembly does with the Directors of her Theological Seminaries, and the members of her various Boards. The Christian public reposes confidence in the orthodoxy, fidelity, and ability of men thus selected; and while the great ends of education are thereby secured, is willing to coöperate actively with those employed in the more immediate management, at the same time allowing them a wide margin in matters about which it is not expected that all men will think alike.

It was feared, when the experiment was first tried, that this control of our literary institutions would beget, on the floor of Synod, the clamor of "many masters;" that the failure to secure the management would produce—with some at least—a state of feeling toward the Institution more to be regretted than a lack of interest in its welfare; or that the various discussions would afford a too favorable opportunity for the ventilation of private and personal animosities toward the officers and instructors, under the pretence of zeal for the interests of education. Happily these fears have not been realized. The legislatures which control State Institutions of learning may be the arena of partisan strife, and the lofty aims of the higher education become entangled with selfish ends, or degraded by schemes for the

gratification of hatred and malice; but we blush when such things are suggested of a Court of the Lord Jesus Christ. There, if anywhere upon the earth, we look with confidence for prayerful deliberation, calm and considerate judgment, prudent action; all pervaded by a devotion to the Great Teacher, which precludes unworthy and selfish motives, and inspires even a spirit of self-sacrifice, that his glorious cause may be advanced. Such, we must gratefully say, has been the Synodical history of Lafayette College; an unvarying record, from year to year, of cordial, Christian sympathy, of prompt and generous support. It is this which has given to the College its present efficiency, and it is to this we look for that extended influence and usefulness which its friends confidently anticipate for it in the future.

To you, therefore, my brethren of the Synod, I would renewedly commend the interests of the College. Be assured that its Alumni, Trustees and Instructors regard, as of priceless value, this "most salutary connection with the Christian brotherhood;" while the Christian public, with a growing appreciation of the importance of all our educational institutions, looks to your faithful custodianship, that the great interests which the Church already has here,*

* It would perhaps be out of place here to enlarge upon this statement; yet we would beg to record the opinion of one of the wisest and best men the Church has ever produced. In 1837, when the institution was scarcely beyond its infancy, Dr. ARCHIBALD ALEXANDER said, at a meeting in Philadelphia, "*I should be very sorry to see the ground at Easton abandoned, and the labor lost. IT MUST NOT BE!*" See Dr. Juukin's published Letter, Jan. 2, 1864.



shall suffer neither loss nor detriment; and to the continuance of your hearty co-operation that the College may become still more effective in the work of a sound, thorough Christian education. Lafayette College, although young in years, has already sent forth many of her sons to prominent and influential positions in the various walks of life; but it is her distinguishing honor that nearly half of her Alumni have devoted themselves to the ministry of the Word—some of them in heathen lands sealing their testimony, like the faithful witnesses of old, with their blood. Could we this day stand by the new-made grave of GAYLEY in China, and of LÖWENTHAL in India,* there would come from those sealed lips a more eloquent appeal than any I could utter in behalf of God's word: that its lessons of wisdom may take precedence of all others, in these halls of instruction where they studied and prayed, and where they consecrated themselves to the work of carrying its blessed truth to the benighted regions of the earth.

Let us strive, brethren, that Lafayette College may not fall behind her sister institutions in affording thorough instruction in the sciences, letters, and arts; but let it be our most earnest endeavor here to honor and exalt that one incomparable BOOK, which God himself declared HE HAD MAGNIFIED ABOVE ALL HIS NAME.

* The Rev. Levi Janvier, D.D., who was murdered in India about the same time as Mr. Löwenthal, was among the earliest students at Lafayette, though he did not complete the whole course.